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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, MAY 23, 1901. NUMBER 12

Tower Hill Library Training Class.

MISS EVELYN H. WALKER, a graduate of the Training Class in Library Science of the University of Chicago and Librarian of the Circulating Library of All Souls Church, Chicago, will give a course of twelve lessons in Library Science at the Tower Hill encampment, beginning July 22 and continuing four weeks. The course will be arranged with special reference to the practical needs of Librarians in charge of Sunday School, Public School, and small circulating Libraries, and will include the cataloguing, classification, shelving, charging, and care of books. The hours will be so arranged as not to conflict with the course in literature given by Jenkin Lloyd Jones.

Terms for the course, $5.00. For terms for board and rooms or tents, send for circular to MRS. EDITH LACKERSTEEN, 3939 Langley Ave., Chicago.

REFERENCES: Mrs. Zella Allen Dixson, University of Chicago, Jenkin Lloyd Jones, 3939 Langley Ave.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE CONGRESS OF RELIGION.

SEVENTH GENERAL SESSION TO BE HELD IN BUFFALO JUNE 26th TO JULY 1st.

THE NEW YORK CONFERENCE OF RELIGION AND THE FREE RELIGIOUS ASSOCIATION COOPERATING.

TENTATIVE PROGRAM SUBJECT TO CHANGE.

PROBLEMS OF RELIGION IN THE NEW CENTURY.

Wednesday, June 26, 8 p. m., OPENING SESSION, *Temple Beth-Zion.*

1. Introductory exercises in charge of Dr. O. P. Gifford, chairman of the local committee who will give the welcome address on behalf of the city of Buffalo.
2. Address of welcome on behalf of the Pan-American Exposition.
3. Five minute greetings by representatives of other American countries, Canada, Mexico, South America, etc.
4. Response by the president of the Congress and opening sermon by Rev. H. W. Thomas, D. D., of Chicago, president of the congress.

Thursday Morning 10 a. m., Church of our Father (Unitarian). Rev. Adelbert Hudson, pastor.

NEW CENTURY PROBLEMS OF RELIGION IN THE HOME AND SCHOOL.

Addresses by Mrs. Alice Freeman Palmer, Cambridge, Mass.; Miss Ellen Sabin, president of Milwaukee Downer College, Milwaukee "Ethics and Education"; Prof. D. G. Duvall, Wesleyan College, Delaware, O., "Religious Care of the Adolescent"; Rev. Frank O. Hall, of Cambridge, Mass., and others.

Thursday Afternoon, 4 p. m., meeting in the "Tent Evangelist."

PROBLEMS OF RELIGION FOR THE WORLD OF BUSINESS.

Rev. Charles F. Dole, of Boston, "What is Business For"; Prof. J. W. Jenks, Cornell University, "Social Effects of the Concentration of Wealth"; N. O. Nelson, Esq., St. Louis, "Better Homes for the Toilers."

Thursday, 8 p. m., Church of the Messiah, (Universalist), pastor, Rev. L. M. Powers.

PROBLEMS OF RELIGION FOR THE CHURCH.

Addresses by Prof. George William Knox, Union Theological Seminary, N. Y.; Prof. Walter G. Everett, Brown University, Rhode Island; "The Church and the Educated Classes"; Rev. S. R. Calthrop, Syracuse, N. Y., "Experimental Theology and Experimental Religion."

Friday Morning, 10 a. m., Church of Our Father.

PROBLEMS FOR THE CHURCH, continued.

Prof. Orello Cone, Canton Theological School, Canton, N. Y., "The Tendency Toward Agreement of New Testament Scholars"; Rev. J. A. Rondthaler, pastor Fullerton Ave. Presbyterian Church, and others.

Friday Afternoon, 4 p. m., "Tent Evangelist."

PROBLEMS OF AMUSEMENT.

Addresses by Rev. Merle St. Croix Wright, of New York; Dr. Smith Baker, of Albany, "Young Men and War"; R. A. White, of Chicago, and others.

Friday Evening, 8 p. m., Delaware Baptist Church, pastor, Rev. O. P. Gifford.

RELIGIOUS PROBLEMS FOR THE STATE.

Addresses by Hon. Bird S. Coler, of New York; Hon. John A. Taylor, of New York; Prof. Frank Parsons, Boston Law School, "Religion and Public Ownership," and others.

Saturday, June 29, 10 a. m., Church of Our Father. Sessions in charge of New York Conference of Religion.

Addresses by Prof. William Newton Clarke, D. D., Hamilton, N. Y., "Religion as an Experience"; Rev. William M. Brundage, D. D., Albany, N. Y.; Prof. Nathaniel Schmidt, Cornell University, and Rev. Thomas C. Straus, Peekskill, N. Y., "Biblical Criticism as Promotive of Religion."

Saturday, 4 p. m., "Tent Evangelist." (Programme to be announced.)

Saturday, 8 p. m., place of meeting to be announced; sessions in charge of New York Conference of Religion.

Address by Mr. Frank Moss, New York City, and Rev. William Burnett Wright, D. D., Buffalo, on "The Civic Conscience"; Rev. M. H. Harris, Ph. D., New York City, and Mrs. Samuel E. Eastman, Elmira, N. Y., on "Possibilities of Common Worship."

Sunday, June 30, the Congress speakers will occupy various churches Sunday morning.

Sunday, 4 p. m., in the afternoon Peace Conference will be held in the "Tent Evangelist," Dr. E. G. Hirsch, of Chicago, presiding and making the opening address; Benjamin F. Trueblood, secretary of the American Peace Society, "The Golden Rule in Internationalism," and others.

Monday, July 1.

The Free Religious Association of America is arranging for coordinated sessions for Monday, program for which will be further announced.

PLACES OF MEETING.—The "Church of Our Father" where the morning sessions will be held is a down town church conveniently located to the hotels, boarding houses, rooms. The "Tent Evangelist," the hospitalities of which are extended to the Congress by the proprietor of *The New York Evangelist* is conveniently located on one of the main street car lines, a short distance from the "GATE BEAUTIFUL" of the Pan-American Exposition, and can be conveniently visited by the guests on their way home from a day's study of the exposition or on their way out to an enjoyment of the evening display. The evening meetings will be held in the churches located in the residence districts to better accommodate the citizens of Buffalo.

PLACES OF ENTERTAINMENT.—"The Castle Inn" of which President Fillmore's old homestead is the nucleus will be the Congress' headquarters where officers of the Congress may be found. It is situated on Niagara Square and Delaware Ave. Terms $3 per day, American plan, two in a room. Rooms can be secured in the neighborhood or in desirable parts of the city at $1 per day. The secretary of the local committee, Rev. Burris A. Jenkins, 325 Bryant St., Buffalo, will engage such rooms as may be applied for by mail beforehand.

RAILROADS.—All the great railway systems will be carrying passengers at that time on special rates to Buffalo. For particulars inquire of your local agents.

For further particulars consult revised and enlarged issues of this program in succeeding issues of "Unity."

LOCAL COMMITTEE.—Rev. O. P. Gifford, D.D., Chairman, Delaware Ave. Baptist Church; Rev. Adelbert Hudson, Church of Our Father (Unitarian); Rev. L. M. Powers, Church of the Messiah (Universalist): Rev. Israel Aaron, D.D., Beth-Zion Temple; Rev. Chas. E. Locke, D.D., Delaware Ave. M. E. Church; Rev. Chas. E. Rhodes, Park Presbyterian Church; Rev. Burris A Jenkins, Secretary, Richmond Ave. Church of Christ (Disciples).

COOPERATING COMMITTEE OF THE NEW YORK CONFERENCE.—Rev. S. Leighton Williams, Secretary; Rev. T. R. Slicer, All Souls Church, New York; Mr. J. M. Whiton, Ph. D., "The Outlook," New York.

COOPERATING COMMITTEE OF THE FREE RELIGIOUS ASSOCIATION.—Lewis G. Janes, President; T. W. Higginson, Vice-President; Edwin D. Mead.

Any subscription to the funds of the Congress to help carry out this program will be gratefully received. Correspondence solicited.

JENKIN LLOYD JONES, Secretary,
3939 Langley Avenue, Chicago.

UNITY

VOLUME XLVII. THURSDAY, MAY 23, 1901. NUMBER 12

A reader of UNITY from Indiana, writing on behalf of what was called in these columns "the non-attendant constituency of the Congress of Religion," says "Find enclosed $5. Wish I could make it $500. Yes, seek the non-attendant constituency. Your closing word, 'reader help,' reached me, hence the inclosure. Now for St. Louis in 1903 with the Congress of Religion."

On the 18th inst. the great court of international arbitration was opened at The Hague. To the credit of the Women's International Council, let it be remembered that they at least had something like an adequate sense of the significance of the event and asked that it be celebrated in the women's gatherings all over the world. Let it also be remembered that this arbitration court is a result of the movement inaugurated by the American Peace Society sixty years ago. Surely they worked on long lines and the results justified it. They planted an acorn and, lo, it is an oak that now shelters them.

Last week the Western Unitarians held their anniversary meetings in St. Louis, a report of which, we trust, will be furnished these columns by some friends in attendance. This week the Universalists gather in Detroit and next week the Unitarians and the Universalists will gather in still greater number in the Boston anniversaries. In all these meetings there will be anxious plannings for the advancement of the specific causes represented, and in all of them the universal cause of religion will overrule whatever is not in league with breadth and progress and will doubly bless whatever is so allied.

It is a most significant sign of the times, a curious though unconscious revelation of the trend of thought, the undertow of culture in these days that is to be found in a list of books about birds which represents the publications of the one enterprising house of Houghton, Mifflin & Co. The list makes a little book of sixteen pages and contains some thirty titles. Presumably all these books have been published within the last five years. Bradford Torrey alone offers six titles, John Burroughs follows with five. It is but necessary to further mention the names of Olive Thorne Miller, Florence A. Merriam and Fannie Hardy Eckstrom to waken either pleasant memories or delightful anticipations. Most if not all of these books belong to the realm of literature rather than of science. In them we find how science is lending itself to literature, inspiring the creative mind. Notwithstanding all this love of birds and their delightful ministrations, not only directly in their own proper person, but indirectly through the eyes and hearts of these writers, fashion continues its slaughter and the unregenerate heart of woman still delights in dead birds on the hat.

The following extracts from a letter may be taken as a representation of a large amount of material that finds its way to our editorial desk. Are there not more such homes into which UNITY might carry its message if either one knew of the other, so that the chasm might be crossed the first time? Many of our readers write us much in the same strain as the following: "We know no one in this neighborhood who would be interested in UNITY." And still their neighborhood must contain many people who are lured by the ideals which UNITY represents. Here is the testimony of one who writes: "I am an old, weather-beaten soldier, born way back seventy-six years ago. I am running a small truck and fruit garden, in which I find less money than hard work. * * * A little over a year ago I requested a sample copy of UNITY. It has now come to my hand for more than a year. We all like it very much. Yes, we love it dearly. * * * I would be very glad to have your paper, but am too poor to pay for it. If I could afford it, I would have it come to my home until I passed the mystic river." We have put the brave old veteran on our free list and UNITY and he will go hand in hand, as long as they both remain in this world. UNITY needs paying subscribers, but inasmuch as it is not published for money, it prizes such an appreciative reader too highly to drop him because he has no dollars.

In the Boston *Transcript* of May the 18th we find a column and a half article based on the report of the Boston Children's Friendly Society, which once more sets forth graphically the superiority of the home to the institution. In Massachusetts and largely in Pennsylvania and New York, the "Orphan Asylum," in all its various ramifications, is obsolete or obsolescent. Experience has already proven a better way. Indeed, all "institutions" for the detention of normal children are proven to be unnecessary except, perchance such as afford a temporary "clearing house" for the children in transit out of misery into the comfort of private homes. Even this temporary need is a questionable one when the superintendency is adequately managed. But this adequate management is not possible while state and city legislation, as well as public sentiment, assume that the only way to get a child into a home is by "adoption" and that "charity" must begin where institutional life ends. No adequate solution of the dependent child problem can be reached until the money now used in the maintenance of the child in the institution will be available, when necessary, to the boarding of the child in a private home until through the triple choice of the child, when old enough, the state and the receiving home, the child is lost to the state on the upward slide into society. Still further, the money now invested in brick and mortar and non-productive real estate or the income therefrom must be available for the maintenance of an adaquate superintendency on behalf of

the state of its dependent and innocent wards. "Not institutions, but homes," is the cry, but this transition cannot be made until buildings are transformed into warm-hearted men and women. More superintendency, less real estate, "boarding out" to precede "placing out," represents the evolved wisdom on these lines.

It is a most significant witness to the fundamental humanity of society that recently public interest and national sympathy and anxiety have gathered around the beds whereon languished two sick women. The excitements concerning stock, war bulletins and commercial anxieties were all made secondary to the information from these sick beds. The telegraphic dispatches concerning the former were overlooked until the reader had ascertained the latest news concerning Mrs. McKinley and Mrs. Gage. The one seems to have swung back to life, the other has passed through the mystery of death into the life further on. UNITY joins with the American people in congratulations to the president's household and in sympathy to the household of the secretary of the treasury. But it becomes rational beings to look beyond the emotions and inquire into the cause that led to this gloom and see if they may not be ameliorated if not suppressed in the future. A great Boston daily heads its sympathetic editorial over the death of Mrs. Gage with the startling title of "Another Washington Victim," and affirms that Mrs. Gage is the most illustrious victim of Inauguration Day. Then it goes on to show how the long-drawn out ceremonials, in addition to the unusual amount of "social duties" which devolved upon Mrs. Gage during the preceding winter, working upon a constitution already impaired, brought about the sad result. The well-known chronic invalidism of Mrs. McKinley must in the mind of any intelligent physician have been an adequate prophecy of a physical crisis to follow not upon the strain of travel, but the strain of the parade, the social exhibition and the elaborate "preparations" which the trip involved. Do we not need a simpler social code? Is there not an element of erene austerity and democratic simplicity that must race not only republican institutions, but intelligent thical and spiritual society and social customs? The irst lady of the land" and her gracious associates hould be relieved from such exactions of social etiuette and society functions as become a tyranny, not ity a tyranny to the spirit, but a menace to the health, foe to life itself. Let the number of victims be reduced.

The clergymen and the press of Chicago have become involved in a most unsatisfactory and superficial discussion of the canteen question. Both sides apparently are willing to trust the decisions of the question to the workings out of a single test case at Fort Sheridan. Once there was a canteen here, and now it is suspended. What does it matter whether there was more or less drunkenness in the weeks immediately following the suspension. Even if the question was to be settled by such an unscientific piece of empiricism, still the experiment will be utterly inadequate and inconclusive. Of course, a canteen with discipline is better than undisciplined debauchery. If the officers are unable to manage a few hundred privates in a rural territory like Fort Sheridan, because there are opportunities of buying liquor outside the camp and in Chicago, thirty miles away, without a canteen on the ground, there is no need of further argument, but the assumption of army discipline is that officers can be held responsible for the conduct of their men. The fundamental questions are: "Are alcoholic stimulents a necessity to the soldier? Are officers inadequate to their positions when such stimuli are withheld? Is there no way of developing healthy camp life with its legitimate recreation, physical and mental diversion without the help of the beer?" We think the Chicago ministers are engaged in an unprofitable discussion. We deny that the experiences at Camp Sheridan, be they what they may, yield any conclusive answer. Being profoundly persuaded that beer is nasty stuff and whisky dangerous material, and that alcohol has no essential place in the physical economy of the normal body, we contend that the government has no business to dabble in the stuff and that no temporary expediency or compromising concessions to bibulous officers is permissible. Once it is settled that the government has no right to go into the saloon business, even in the army, then, and not till then, will it bend itself to this legitimate problem of controlling the army and saving the manhood of the soldier. If it cannot put the soldier upon the same basis of morals as it does the citizen, then there is one more reason why it should disband its soldiery, suppress its militarism and get out of the killing business.

A Flying Trip to Buffalo.

It was an easy flight across the distance between Chicago and Buffalo for the general secretary of the Congress of Religion. The fast mail left the Michigan Southern depot at two o'clock last Wednesday. The daily papers allowed the editorial brain to run down a gentle decline into a long afternoon sleep, such as is seldom permitted him except on a railroad train. A good supper in the hospitable dining car which always brings the "good digestion that waits on appetite," early to bed and consciousness next finds itself on a side track at the Buffalo station, a point reached some time during the wee small hours of the night, but we knew not of the couplings or uncouplings until it was the waking time on a bright and beautiful morning. Once out of the car, it was hard to persuade the earlier attendants around the station that there was a "Castle Inn" in Buffalo. They had never heard of it. But all knew of the Fillmore House, which has not yet got used to its re-christening. A short walk brought us to the quiet Niagara Square and to the quaint home-like looking hostelry that is to be the headquarters of the Congress of Religion. Breakfast and a preliminary survey and the genial face of Brother Hudson, pastor of the Unitarian Church, arose on the horizon, bringing along with it the secretary of the local committee, Rev. Burris A. Jenkins, pastor of the Richland Avenue Church of Christ (Disciples). It was reassuring to find the secretary such an able-bodied man and so willing to work.

No time was to be wasted, for the object of our trip must be compassed in one day. We went direct to the Ellicott Square Building, to interview Mr. Sickles, the gentleman who has charge of the "Tent Evangelist." This Ellicott Square Building is to Buffalo what the Monadnock is to Chicago, and more, for in addition to being a great industrial hive, a business community in and of itself, there is sunshine and quiet. It must stand among the few great office buildings of the modern sort in the country.

Mr. Sickles was ready to meet us, both with information and cordiality. The "Tent Evangelist" is not yet pitched, though it is ordered and all the arrangements are well in hand. It is to be floored, comfortably seated with chairs of the opera type, lit with electric lights, with the necessary vestibules and toilet rooms to be always open and in charge of competent attendants. It will comfortably seat seven or eight hundred people, and the maximum can be raised to twelve or fifteen hundred. It is to be pitched in a delightful location on the edge of the park system, within a short block of one of the leading street-car lines, within two blocks of the "Gate Beautiful" of the Pan-American Exposition. It is located with a view of accommodating the throngs who on their way to or from the exposition will be glad to plan for the rest to weary feet and the nourishment of hungry minds, and, still better, the quickening of distracted spirits which this canvas temple dedicated to morals and religion will afford. Arrangements have already been made for the occupancy of this "Tent Evangelist" by some of the leading speakers in the country. Lyman Abbott, Edward Everett Hale and Josiah Strong are among the names in the list. Mr. Sickles had June 26 to 30 reserved for the Congress of Religion, and the tent was again put at our service morning, afternoon and evening, if we desired to use it, without price and without condition.

After possessing ourselves of this desirable information, the three representatives of the Congress retired and hastened to the Delaware Avenue Baptist Church, the church over which Dr. Gifford, chairman of the local committee, presides. Promptly at ten o'clock the local committee whose names have appeared in connection with the second page announcement of the Congress in UNITY were all present with the exception of Dr. Locke of the Methodist church, who was unavoidably kept away. The interest of the Congress was leisurely and freely discussed, the committee being in session nearly two hours.

The conclusions unanimously arrived at were briefly these. In view of the large interest that the Congress promises to waken in the minds of the residents of Buffalo, it would be unwise to hold all the sessions of the Congress in the "Tent Evangelist" on the outskirts of the city, but that it was very desirable to relate the Congress so far as possible with this hospitable venture which promises to be not only an unique but an attractive feature of the exposition.

The final conclusion was that the morning sessions should be held in the Church of Our Father (Unitarian), an admirable auditorium in the "down-town" district handy to the hotels, boarding-houses and rooms where the bulk of the guests will be quartered; that the afternoon sessions beginning probably at four o'clock should be held in the "Tent Evangelist," and the eight o'clock evening sessions be held in the leading churches situated in the resident portions of the city, as follows: The opening sessions on Wednesday evening in Temple Beth-Zion, of which Dr. Israel Aaron is Rabbi; Thursday evening in the Church of the Messiah (Universalist), of which Rev. S. M. Power is pastor; Friday evening, in the Delaware Baptist Church, Dr. O. P. Gifford, pastor; Saturday evening probably in one of the Presbyterian churches, to be designated by the committee later. Arrangements are well under way by which many of the city pulpits will be occupied on Sunday morning, June 30, by those who will be in attendance at the Congress.

The details of the program are outlined on our second page.

After dinner in company with Messrs. Hudson and Jenkins we again visited Ellicott Square for further consultation with Mr. Raphael Hermann, to whom belongs the credit of the first suggestion of a Buffalo congress, and with Mr. Bennitt, chief of the Department of Publicity. He will do what he can to advertise the Congress through the weekly newspaper bulletin which is being sent out to several thousand of the newspapers in America each week.

There was time left for a two hours' glimpse of the Pan-American itself before taking the 7:30 evening train back to Chicago. Even the hurry, confusion and unsettled and unfiished conditions were promising. All this strongly reminded us of our own situation in Chicago, in 1893, during the month of May.

The senior editor of UNITY is getting to be something of a veteran in the exposition line, having studied at short range the expositions of Philadelphia, New Orleans, Nashville, Omaha and the great Columbian, and he feels safe in predicting a fair fame for the Pan-American. While we are not yet reconciled to any "color scheme" in the buildings, and withholding an opinion concerning its architectural merits, realizing that it was planned for night effect, as becomes an exposition for which Niagara Falls furnishes electricity, we are sure that it will be a thing of beauty that will waken joy in unnumbered lives.

Every American has cherished in his heart the bright dream of seeing Niagara Falls once in his life. The Pan-American Exposition, reduced rates on all railroads, and the manifest prosperity in nearly all the realms of business, combine in saying to such "Now or never." And so Buffalo may well look for a throng never paralleled in the United States, except such as taxed the resources of Philadelphia in 1876 and of Chicago in 1893.

If the Buffalo management has erred anywhere, if there be a weak spot in its plans, it will be discovered in the lack of a systematic, organic and generous provision for an exhibit of the non-tangible achievements of America, such an exhibit as was made on the Lake Front in Chicago in '93, under the comprehensive leadership of C. C. Bonney, the president of presidents in these lines.

This omission on part of the official management makes the need of, as well as the opportunity of, the

"Tent Evangelist," the Congress of Religion and other gatherings of this kind, the greater. And we are glad to reflect the confidence of our local committee as well as our own judgment in predicting important sessions for the Congress and kindred gatherings in Buffalo this summer.

In the last of June there will doubtless be a throng in Buffalo, but we were assured that there will be no difficulty in securing comfortable accommodations to those who desire to attend the Congress if they will themselves take the necessary steps in due season. All the roads leading to Buffalo will be carrying passengers at greatly reduced rates at that time, which rates can be ascertained at any local station. It is possible that the trunk lines will then be carrying fifteen day excursionists round trip for one fare plus $1. The Castle Inn, a quiet, home-like place, only three stories high, with a capacity for some two hundred and fifty guests, has been secured as headquarters. The rates, including meals, two occupants to a room, are fixed for the Congress at a minimum of $3 a day. To secure this accommodation delegates will do well to apply at once. Address C. N. Burtis, Castle Inn, Niagara Square, Buffalo, N. Y. We are assured by the committee that these figures are low for hotel figures on the American plan, but comfortable rooms in the neighborhood or in desirable localities can be secured at the rate of $1 per day, without meals, and the secretary of the local committee, Rev. Burris A. Jenkins, 325 Bryant street, Buffalo, has kindly consented to give his personal attention to all applications of this kind that may be sent to him directly. Here again it is hoped that delegates will not delay too long.

Particular attention is called to the program. The general secretary will be glad to give further information either by private letter or in the columns of UNITY. Meanwhile let the cry be "On to Buffalo!"

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

HELEN FISKE JACKSON.

Born at Amherst, Mass., October 18, 1831. Died at San Francisco, Cal., August 12, 1885. She was educated at Ipswich, Mass. In 1852 she married Captain Edward Hunt, of the United States army, who died in 1863. In 1875 she became the wife of William S. Jackson, a banker, of Colorado Springs. She published the following works: "Verses by H. H.," in 1870; "Sonnets and Lyrics," in 1876; "Mercy Philbrick's Choice," in 1876; "Hetty's Strange History," in 1877; "A Century of Dishonor," in 1881; "Ramona," in 1884.

Two Loves.

Love beckoned me to come more near,
And wait, two women's songs to hear:
The songs ran sweet, the songs ran clear;
It seemed they never could be done.
One woman sat and sang in shade,
Her still hands on her bosom laid;
The other sat and sang in sun.

"I love my love," the one song said,
Because he lifts such kingly head,
And walks with such a kingly tread,
That men kneel down, and men confess;
And women, in soft, sad surprise,
Acknowledge, by their longing eyes,
His beauty and his goodliness.

"His glory is my soul's estate;
Breathless with love I watch and wait
The hours of his triumphant fate,
Knowing that far the greater part
Of all his joy in all his fame
Surrenders to my whispered name
In secret places of his heart.

"And Oh! I love my love again
With love incredulous of pain,
Because I know my beauty's chain
Binds him so sure, binds him so fast.
I know there is not one swift bliss
Which men may know, that he can miss,
Or say of it that it is past."

This was her song, who sat in sun;
It seemed it never would be done,
Unless its joy should all outrun
Slow speech, and fall of its own weight;
As fountains their sweet source recall,
And, pausing sudden, break and fall,
In murmur inarticulate.

The other song, more soft, more low,
Out of the shade came floating slow,
As autumn leaves swim to and fro
In golden seas of sunny air.
Her meek hands on her bosom laid,
Sign of the cross unwitting made;
The woman was not young nor fair.

"I love my love," the low song said,
"Because his noble, kingly head
Is bowed, while, with most patient tread,
He walks hard paths he did not choose,
Smiling where other men would grieve,
Heart-glad if other men receive
Their fill of joys which he must lose.

"I see each failure he must make,
Each step he cannot but mistake;
And weeping for his soul's dear sake,
I set my faith with love's own seal,
Token of all which he might be,
Token of all he is to me,
As God and my own heart reveal.

"And oh, I love my love again,
With love which is as strong as pain,
Because I know that by the chain
Of beauty's bond I cannot bind;
The sweetest things which make men's bliss,
In loving me, my love must miss,
In loving me, he cannot find.

"So, fearing lest I may not feed
Always his utmost want and need,
In trust for her who can succeed
Where I must fail, his love's estate
I solemn hold. Its rightful heir,
A woman younger and more fair,
Loving my love, I bide and wait."

This was her song, who sat in shade,
Her meek hands on her bosom laid,
Sign of the cross unwitting made;
She was not young, she was not fair:
The sad notes floated sweet and slow,
As autumn leaves swim to and fro
On golden seas of sunny air.

"Oh Love," I said, "which loveth best?
O Love, dear Love! which wins thy rest?"
But Love was gone; and, in the west,
The sun, which gave one woman sun,
And gave the other woman shade,
Sank down; on each the cold night laid
Its silence, and each song was done.

THE PULPIT.

Preaching the Gospel.

A SERMON BY DR. H. W. THOMAS, DELIVERED AT THE PEOPLE'S CHURCH, CHICAGO, MAY 12, 1901.

The end of the charge is love out of a pure heart and a good conscience, and faith unfeigned.—1 *Tim.* 1:5.

Sound doctrine, according to the gospel of the glory of the blessed God.—1 *Tim.* 1:11.

In the transitional period, such as the whole world is now passing through, it is only natural that there should be much mental and social unrest. Nor is it strange that religion, along with other things, should be affected by the new conditions; for it is a part of the one great life of man.

It is hardly possible to wholly separate the teachings and life of religion from the intellectual, the social, the ethical, the civil and political, the economic and commercial; for it is precisely in all these that the whole human side of religion finds its place and meaning. Reason is not one thing in religion and another in science; it may deal with different subjects; but the laws of thought are the same. Outside of the relations of man to man; the relations of the home, of citizens and rulers, labor, capital, business; there can be no such things as truth, honesty, justice, duty; the liberty and rights of mankind.

There might be speculative theories about an ideal world; but this wonderful world in which we men and women live is a very real world; its relations are actual. Hence, truth and duty, and all the questions of right, of justice, of love, belong to the real; and they involve all the relations of the whole social order.

It is possible to think of all these relations as belonging simply to this earthly life, and as having no relation to anything or any being higher or beyond this life. Hence, it is possible to think of a morality unrelated to religion. But the moment the thoughts of any higher relationships to the universal reason and moral principles; the moment the idea of God and continued being come in, that moment morality becomes a religion. And with this comes the tremendous emphasis of religion upon morality. All these human relations with their truths and duties and moral principles take hold of and become a part of the infinite and the forever.

As a matter of fact, of universal experience, there has been with mankind in all ages some sense of right and wrong, or of morality; and there has been also some sense of the Infinite. And with these, there has been a feeling, or an unreasoned faith that there is some relation between man and the Infinite. Looking out upon his vast surroundings, and feeling his dependence upon some power greater than himself, there has been some form of prayer, of worship, a feeling that this other self of the universe could be approached in the great hours of need, of sorrow or joy. Without some such faith or feeling there would be no such thing as a religion in our world. With it, all religions are, in so far, one.

But now comes another fact: man begins to think, to reason about this other Power or Being that he worships, and with the attempt to define this other-self, have come the religions of all ages, with their ideas of God, of worship, of morals, and their theories of a life beyond this world. And with all the great or world-religions there have arisen their great teachers, and their bibles.

Some of these world-religions are as old as Judaism, with the one exception of the Mohammedan, Christianity is the youngest, and it is a suggestive fact that no religion that has had a Bible has perished from the earth. The Confucian, the Brahmin and Buddhist, and in smaller numbers the Zoroastrian, are world-facts. From such reflections upon the vast subject of religion one may with larger vision look upon that form called the Christian. Christianity is, of course, the child of Judaism. Judaism emphasized the facts of the Divine unity and righteousness. "Hear, O Israel, the Lord our God is one;" and that "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Judaism became burdened with a priestly ceremonial, but the prophets accentuated a religion of righteousness, that righteousness is salvation, the only salvation.

Jesus the Christ repeated and emphasized these teachings of the prophets, and especially the fact of the Fatherhood of God, the brotherhood of man, and a spiritual religion, a religion of the heart, the kingdom of heaven within; the life of God in the soul of man. That was early Christianity—the nearness, the immanence of the Divine; God consciously present in the reason and conscience of man; present in the great and pitying love of the Father to forgive sin and to fill the soul with the great new life of love and hope; a life that would go forth in the suffering of love to reach and save other lives.

All this was embodied and lived in the life of the Christ, who was "God manifest in the flesh;" "Immanuel, God with us;" "God in Christ, reconciling the world to himself." That was the faith, the life, the preaching of the Christ and of early Christianity; that was the gospel, the good news of salvation. It was "the power of God unto salvation" that in spite of all opposition and persecution in the first three centuries conquered the Roman world.

But in the next two centuries came a great change. Under Constantine the state and the church were united. Before this there had been but the Apostles' Creed as a declaration of the new faith; in A. D. 325 came the Nicene creed. Historically considered, the Apostles' Creed was intended, in part, at least, to controvert the gnostic contention of the essential evil of matter, and that if the Christ were really divine he could not have had a human body, hence it specifically affirms that he "was born of the Virgin Mary, suffered under Pontius Pilate, was dead and buried, rose the third day and ascended into heaven."

The Nicene creed is an enlargement of the Apostles' and affirms more specifically the essential Deity of the Christ, in opposition to the Arian theory that the nature of Christ is like that of God, but not the same. This creed was enlarged again at the second ecumenical council at Constantinople, A. D. 381. A hundred years or more later came the Athanasian creed.

These creeds related mainly to the doctrine of God, the Trinity, the Deity of Christ and the Holy Spirit. The Athanasian begins with these words: "Whosoever will be saved before all things it is necessary that he hold the Catholic Faith, which Faith except every one do keep whole and undefiled without doubt he shall perish everlastingly." Then it says: "And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the substance," and so on, with the most subtle statements and metaphysical discriminations.

Calvin burned Servitus because he could not say "the Son is eternal," but said "the Son of the Eternal."

These creeds were definitions of God, but with Augustine came anthropology, or the doctrine of man, and here came the doctrines of the fall, of original sin and total depravity, and on these were founded another branch of theology called soteriology, or the doctrine of salvation through the atonement, or the death of Christ as a sacrifice to appease the wrath of God, or to satisfy the claims of justice and the doctrine of everlasting punishment for those who, according

to Calvinism, were not included in the atonement, or who, according to Armenianism, do not take advantage of it in this life.

On these doctrines rests the Roman Catholic Church, with its hierarchical clergy, rites and ceremonial worship. The clergy alone have the divine right to formulate the creeds and to administer the sacraments, which are not a means of grace alone to help souls, but a condition of salvation, an official or legal transference of the benefits of the atonement to the credit of souls through the imputed merit and righteousness of Christ.

This was the bottom or ground fact in the protest of the Reformation. Luther and the reformers did not question the essential doctrines of the Catholic church, but they denied that the church, the clergy, had the exclusive control of this legal salvation, denied that all souls had to go to the church or clergy to receive the benefits of this atonement, and affirmed that each soul could go directly to God, and believing in this substantial sacrifice of Christ could receive its benefits.

So far as essential doctrines are concerned, between Romanism and orthodox Protestantism there is not now and never has been any substantial difference. Their orthodoxy is one.

And now, what has all this to do with preaching the gospel? It has everything to do, for with orthodoxy the gospel has a specific meaning. It means the fall of man and original sin and total depravity; it means substitutional atonement; and to Protestant orthodoxy it means the endless punishment of every soul who hears this gospel but does not accept it in this life. The Roman orthodoxy holds the hope of help for some souls in the life beyond, through the mediation of the church.

Romanism rests upon the authority of the church; Protestantism rests upon the authority of the Bible. Romanism is one, for the church alone can interpret the Bible; Protestantism is many, for the right of interpretation is conceded to all, and from the many different interpretations have arisen the many different denominations, differing upon minor questions. But all the orthodox cling to these old doctrines of original sin, atonement and endless punishment, and they denounce as heresy, as not preaching the gospel, all who do not preach these doctrines as the one and only way of salvation.

The churches called liberal, the new theologians, do not rest upon the authority of the church alone, nor upon the authority of the Bible alone; they rest upon the authority of the Truth. Truth is its own authority, whether found in the Bible or the church, or in science or philosophy. The truth is that which is; error is that which is not.

The new theologians refuse to be bound by the authority of the church; they deny that the church has the only right to interpret the Scriptures, and deny that any church council of long ago had the right to settle for all time the great doctrines of God and man and the forever, and to make their decisions binding upon all the ages to come. They believe that with the growth of the rational consciousness of mankind there is an ever enlarging vision of the true and the good; that inspiration is continuous, did not cease with the past; that God is speaking to the world now.

The new theology cannot accept the old theories of the creation and the fall of man, of original sin and substitutional atonement as true. It does not believe that this is a *lost* world, or that it was redeemed, or could be redeemed in any such legal way, nor does it believe in salvation by imputed righteousness.

The new theology does believe that this is an imperfect world, to be developed, an erring world to be taught, a sick world to be healed, a sinful world to be forgiven. The new theology believes that God is love, that God is merciful and just and did not need nor require that the Son should suffer and die to "reconcile the Father" nor to satisfy any claims of a broken law, but that "God was in Christ reconciling the world to himself;" that the revelation, the life of God in Christ, the revelation of God as Father, and the suffering of love to save was and is to reach and win the heart of man, and that when man sees and turns with sorrow from his sins the "Father forgives and fills him with the great new life of love."

Under the old theology and preaching of fifty and a hundred years ago the appeal of the pulpit was largely to fear. An angry God, a broken law, death and the grave, the resurrection and the judgment day, the bleeding Christ standing between the condemned sinner and raging devil and a burning hell; just there a heaven of golden streets and harps; take the benefit of the atonement; tomorrow it may be forever too late. That was the appeal of the pulpit. Religion was cast in the terms of the miraculous; the world, life, was a tragedy.

Somehow, a great change has come over the thinking and preaching of even the orthodox pulpits. There is less of the miraculous and the tragical; faith is coming to rest upon the great order of nature rather than upon disturbances of that order. The appeal is to reason and conscience; to the sense of right, to the divine, the manly in man; to the love of the right because it is right, and not to the low selfish motives of escaping punishments and securing rewards.

In orthodoxy we see the thoughts of the past, the efforts of the minds of long ago, to grapple with the facts of God, of the Christ, of man, of sin and salvation. In orthodoxy we see what these minds thought and formulated in creeds and confessions of faith and sought to make binding upon the ages to come.

But knowledge is a growth; grows with the rational and moral consciousness of mankind. Science has corrected the old sense-errors about the earth and the sun; the old astronomy had to give place to the new. In morals and sociology, slavery and despotism are giving place for the higher truths of justice and liberty. In religion, the new theology is taking the place of the old. Instead of a lost world to be miraculously, substitutionally saved, we see an imperfect world to be developed; a diseased world to be healed; a sinful world to be reformed, to be led to repentance, won to the good by the power of suffering love; to be forgiven, healed, saved by the love and power of God revealed in the Christ.

We see all men at center as divine; all as the children of God—but ignorant, sinful, living after the flesh, and yet having in their essential being and potentialities the Divine life to be quickened, called forth, reborn—born of God, and filled with the life, the love of God. We see all men as brothers, and we see the Christ, the cross as the world's great altar of the suffering of love, the tragedies of love, with the signals of distress in the tears of the garden and the blood of Calvary as the power to reach and melt hearts and win souls to the life of love, to the love of the infinite love that suffers to save; and to so fill all souls with this love that pride and envy and hate will be cast out, and men will be brothers in the everlasting life and love of God.

And, seeing this, we cannot limit the love of God to the few years of the life of souls on earth. The altars of love were in the eternities before they came out into the Calvaries of time; and we see the processes, the working and the waiting of the salvation of love, not dropping souls at the graves of time, but going with them into the life beyond. Hence, we believe and preach the great doctrine of Eternal Hope. We cannot speak the awful words of despair.

This, O this, is the glorious gospel of our blessed God. The end of gospel teaching and preaching is: "Love out of a pure heart, and a good conscience and faith unfeigned."

That is the end; that for which all the ministries of religion are but means. The Christ came that the world might have more life; but the life of Man is large, many-sided; it touches the material, the rational, the moral and the spiritual. The Christ lived in all these, taught and ministered to all in all conditions; to the poor, the hungry, the sick, the tempted, the fallen, the sorrowing; to the rich and those in authority in state and church he gave severe rebukes for social wrongs and religious hypocrisies. To the oppressed, the weak, fallen and sinful he used words of mercy and hope.

And so, the gospel, the good news of life, of more life, should have the widest meaning and application; directly or indirectly, it relates to the whole life of man, and religion, in any broad sense, should mean nothing else.

Science comes with the good news of the reign of Law; of an orderly and beneficent universe. Nature is a revelation of God; science is the Bible of Nature. Philosophy, psychology, is the revelation of mind, thought, reason—the Bible of Reason. Inventions and and discoveries are the revelations of the forces with which man may work; the Bible of the augmented power of man to do in the world of things.

Government is the Bible of civil laws, of associate living; the Old Testament of despotism, the New Testament of liberty. Sociology is the Bible of the rights and duties of the free. And so, all the schools of learning, of health, of better living and doing; everything that adds to, that enlarges and lifts up the life of man, is a part of religion, of the good news to our toiling world.

And nothing less than this is the field and work of the preaching of the Gospel. Before the preacher is all nature and life; all science, philosophy, literature; all history and biography; the whole institutionalized world of schools, churches, governments; all the good and the evil, the failures and successes, the laughter and tears, the struggles, the losses, the sorrows and joys of a world.

Before him is man, humanity; before him are the young and the old, the poor and the rich, the wise and the ignorant, the good and the ungood; before him all the prejudices, the beliefs and unbeliefs; all the parties and sects. His one work is to do good to all; to help all to more life; larger and better thinking, feeling and doing.

And he should feel that he is not standing alone; that all nature, all life, is a school, all experience a teaching; that by his side and working with him are homes and schools, lawyers and physicians, the press and literature, good books, good novels and dramas, and all the honest hard work and business of the millions.

He should feel that religion means all life; and no great pulpit can be shut up to any little nonessential questions. The pulpit in this age should be the powerful teacher of all great truths; it should be a vast educational power; it should seek to emancipate minds from the little, the narrow and prejudicial, and to make them large and free in the world of the true and the good. It should try to open the doors to the world beyond the books, that "faith unfeigned" may rest upon the eternal realities of the real; of the soul and God.

Through all the changes, the battles and defeats, the mysteries, sorrows and joys of this wonderful world and life, run the eternal truths and principles of the moral order of a universe. The preacher of righteousness, like prophets of old, like the Christ, must interpret and apply these principles to the life of his time; his one vision must be upon man and God; how to make men great and good, and make the social order true to the principles and conditions most helpful to that end; and in every great question to try to know and teach the will of God.

I pity the pulpit that in these great years has no thought, no vision, no voice, no plea for the rights of man, for social justice; for the rights of reason and conscience in religion; no part in the mighty world-issues that involve the lives of the struggling millions. Greater than all; standing above the little near strifes of parties and sects, the pulpit should be like a throne pushed out from the eternities to voice the will of God for the everlasting right.

And I pity the pew that is not willing to hear; that would hush the cry of humanity; the pew that would put the cold, ugly hand of greed upon the pure lips of truth and the warm heart of life; the gospelized pew that could not hear the cries of the black man in bondage; that could not feel for the oppressed in Ireland and Poland and Armenia; the gospelized pew of today, clamoring for a Christless gospel of a commercialized despotism called "destiny;" but cannot see the cross on the battlefields of little republics whose brave men are dying for home and country; nor see the cross in the sweatshops where helpless women and children toil for bread.

Preaching the gospel means the high morality of right relations, of universeal liberty and justice; it means all these carried up into the Infinite; the conscious relations of the soul to God; the great religion of the life of God in man; the great Christ-life of the brotherhood and service of love.

And that is life eternal, here, now and forever.

Higher Living. X.

A baby is a ray of human sunshine, sent to earth to brighten the pathway of people who have souls.—*George W. Peck.*

With deeper knowledge we must perceive that the inherited love of myriads of millions of dead mothers has been treasured up in one life—that only thus can be interpreted the infinite sweetness of the speech which the infant hears; the infinite tenderness of the look of caress which meets its gaze.—*Lafcadio Hearn.*

Kommt, laszt uns unsern Kindern leben.

Woman's life and child's love, child's life and woman's sensibility; and in general the childward care and the womanly soul are only divided by an intellectual discrimination. In essence they are all one, for God has placed the bodily and mental progress and perpetuation of the human race through childhood, under the control of woman's heart and soul, and of right womanly sensibility—*Froebel.*

Goodness and love mold the form into their own image, and cause the beauty and joy of love to shine forth from every part of the face.—*Swedenborg.*

Infancy finds its proper nurture and environment at the mother-heart in its proper home on the mother-lap. In the investigations of science, as well as the experiments of common life, nothing has been found to be really a substitute for this. Its undeveloped nature, its irresponsibility, its very helplessness, and, with all, its long continuance make the human infant an object of exquisite importance during every moment of its little life. That, in so many instances, it must be denied the mother nurture, the home protection, to say nothing of parental love and intelligence, is one of the cruelest perversions and failures of human life. Every child has the divinist right to be not only well born, but to be well nurtured after it is born; and to this supreme interest there is nothing in heaven or earth that should be allowed to take precedence.

But how shall the mother assure herself that she is capable or fully advancing the well-being of her child, as the successive days and weeks bring forth succeed-

ing manifestations of its life tendencies? Only, we are sure, by careful record and close study of each phase of its growth, in the light of what she should have already learned, or else should at once learn, about the relationships of the nurtural environment to child needs. Thus, if she have not a strong and rightly functioning body, let her at once endeavor to make it so, by the food, exercise, recreation, rest and personal comfort which she ought to be able to command, and which she should seldom, if ever, let secondary matters deprive her of. Or, if she has an explosive, or depressed, or shallow mind, let her sedulously cultivate it by disciplinary self-control, by sensible energizing in worth-while directions, and by studious application to such books and exercises as all acknowledge to be educational. Half the failures of mothers are owing simply to indolence or misapplied activity. Should the trouble be more intimately personal or spiritual, let her keep before her mind the prize of her high calling to fully give the rapidly growing child all her body and mind and spirit can truly afford. This will help her to forget her selfish introspection and foolish quibbling and all their baneful effects upon both herself and others. Brooding over one's shortcomings, even in the presence of some clearly defined duty, is a misapplication of time and thought which cannot be very frequently, if ever, justified.

In order that parental enterprise may take on a more adaptable character, the following, or some similar, list of instructive books may be used: *"The Care of the Baby,"* by Dr. Crozer Griffith; *"Letters to a Mother,"* by Susan E. Blow; *"The Story of the Mind,"* by Mark Baldwin; *"The Child. A Study in the Evolution of Man,"* by A. F. Chamberlain; and, if practicable, the various articles on Human Nature to be found in the *"Pedagogical Seminary"* and the *"American Journal of Psychology."* This will constitute a sure and useful introduction to whatever else may be attempted.

But books are not all. No mother should attempt to learn by herself alone. What she learns should be freely given to others; what other mothers learn, she has a full right to know. Hence the neighborhood conference or club for such study should be organized and used, as thoroughly as practicable. This is very nearly what the kindergarten idea originally signified; that the mother should learn how to care for, not only her own children, but for every other child as well. Indeed, the whole neighborhood of mothers are concerned in the bringing up of every child in it, whether they wish to be or not. In this respect no one liveth unto self alone.

With these special studies and readings, the mother should also derive for herself the benefit of the broader culture which gives massiveness to every effort. Who does not, for instance, feel that all of subsequent speech has been very largely the outcome of habits formed so early, that memory does not reveal their origin? Thus, how many find themselves unconsciously using phrases that are neither exact nor elegant, especially when under stress or excitement? Indeed, it may, and often does, take years of more or less unsuccessful study and practice to get rid of the vulgarisms and slang and inaccuracies learned early in the home, and especially the nursery. But this can all be avoided if the mother will only insist upon herself and all the home occupants using language which, no matter how simple, is both clean and accurate. This should inspire all concerned to read as often as possible such masters in literature as will give tone to the home speech. Hawthorn, Emerson, portions of the Bible, Hamilton Mabie, Longfellow, Tennyson, Addison, Irving, Howells and the like, surely afford enough for many months' reading and conversation. Much better these, in every way, than the dialect stories which, although so interesting, yet do not lend themselves to a proper choice of words and phrases. And it is this which should be provided the baby even before he has ever pronounced a single word for himself. For the accurate training of his quick ear and ready mimicry demands nothing less than this from the very beginning of his ability to fix attention.

But, after all, it is not specific matters like speech that are of exclusive importance. What may be called the general tone of the mother-life and of the household over which she reigns, although made up, as it is, of intangible elements such as love for wholesome ideas, for high aspirations, for unflinching right, for noble conduct, or the reverse of all this, is that which gives the real bent to the infant personality. Absorptive as a sponge, it continually imbibes from its surrounding element, and grows accordingly. The mother who does her whole duty here, insists upon it that every sort of vitiating influence shall be excluded not only, but that every other sort of constructive influence shall be amply provided. For she feels that if there now be allowed even little rifts in the precious lute, ere long the music will all be discordant.

SMITH BAKER.

THE STUDY TABLE.

The Bird Book.*

The popularity of bird study has had one unfortunate feature. The reading public has been deluged for some time past by a constantly increasing stream of publications, most of them of mediocre or indifferent quality. In all this large list of popular works on bird subjects there are two which show qualities quite unusual and merit far above the average. Mrs. Fannie Hardy Eckstrom has recently written the two works referred to, one on Woodpeckers, and the other entitled "The Bird Book." In each of these books the writer shows the same power of careful analysis and keen observation. She does not content herself with merely stating her results, but she desires us to follow every inference back to the details from which it was derived. Her Bird Book is an admirable treatise on the elements of the subject and was written from the teacher's standpoint, with all the insight of a genuine scientist. Two chapters are especially recommended to all who study birds, the one on problems of bird life, and the other on some common land birds. In the first of these chapters she discusses the fundamental elements in bird life in an exceedingly clear and interesting fashion. In the second of the chapters the discussion of the shrike's nest is perhaps the most suggestive among the half-dozen studies, all far above the usual commonplace efforts in the same line so often found in books of this description. The dissection of this nest is done in a thoroughly scientific manner, and no one can read it without desiring to repeat the simple but effective process with some nest of his own choosing. For clearness of statement and simplicity of subject matter the Bird Book of Mrs. Eckstrom's is a model of its kind.

The other work on Woodpeckers is conceived in the same spirit and carried in the same felicitous style. The very interesting family of woodpeckers becomes doubly attractive when we are treated to such a vivid account of their habits and characteristics. The study on the yellow-bellied woodpecker is the best to be found anywhere, and the writer has added some new material of her own regarding the California woodpecker, which is distinctively a discovery of importance. The book is to be commended for the scientific thoroughness of its

* "The Bird Book." Mrs. Fannie Eckstrom. Boston 1901. D. C. Heath & Co. "The Woodpeckers." Houghton, Mifflin & Co., Boston 1901.

details and the popular style of its treatment. It cannot fail to interest children and at the same time be a stimulus to the scientist. Mrs. Eckstrom is to be congratulated on her success in this very difficult field of popular bird study. O. G. LIBBY.

The American Business Woman.

Mrs. Charles Henrotin, in one of her admirable club papers, has called attention to the immense and growing sums of money now accredited to women in American banks; and uses the fact in maintaining that her sisters should realize their power for good as a monied class, and so, ceasing to use masculine proxies, should fit themselves for their great responsibility by a thorough financial education.

It is exactly such a demand that Mr. Cromwell's well considered and comprehensive chapters are designed to supply. In them he explains all technical terms, forms and documents likely to be used in transactions not requiring special legal knowledge, and takes particular pains to elucidate the thousand and one ways in which the woman unused to business is so prone to wind herself up, even when she is not assisted thereto by ever-present sharpers. Incidentally, the author explains such underlying principles as would enable a person with commercial aptitude to evolve her own methods and apply them with success.

There are two criticisms on this book which might be made. One is that in his great anxiety lest his supposed client should be overreached, the writer suggests conduct that would seem to us as possibly ignoring the line where justice and truthfulness meet indirection and greed. Again, that such rigid economy as he advises in everything that does not conduce to personal advantage might induce a niggardliness that would be worse than poverty. But perhaps, writing as a lawyer, he is to be understood as presenting only one side.

But if, in inculcating unceasing wariness upon his pupil, Mr. Cromwell suggests a painful surpicion as to precipitateness in the average woman, his faith in her power of self-denial in money matters is so childlike and bland as to be almost pathetic. He gravely insists that whatever her income, she shall invariably put by one-third of it to meet possible emergencies and to counteract the inevitable shrinkage in value that characterizes our modern era. Now, if we know the American woman as we think we do, the highest financial virtue to which she usually aspires is to keep within *three*-thirds of her income and not have to encroach on a possible principal at alarmingly short intervals; and we would suggest to any would-be masculine reformer in this respect, to break the innovation to her gently, lest a sudden launching of this counsel of perfection should drive her to despair and lead to a repudiation of such difficult doctrine altogether.

Seriously speaking, however, there is no doubt that a woman often finds herself face to face with perplexities which a diligent study of this book would enable her to combat successfully or to avoid altogether, and then, again, she may be preparing for a fortune, as the little boy took a pinch of salt in case somebody should offer him an egg! C. S K.

Minor Notices.

"Shall We Believe in a Divine Providence?" By D. W. Faunce, D. D. Funk & Wagnalls Company. New York and London. 1900. 12mo, cloth. pp. 202. $1.00.

One of the deepest and most baffling questions that the mind of man can ask is that which Dr. Faunce here endeavors to answer. That he has but partially succeeded is, therefore, to be charged rather to the inherent difficulty of the problem than to deficiency in the author. While awaiting a treatment of this vast subject that shall approach it from the vantage ground of a clear apprehension of what the best theological thought of to-day is, and a fearless application of the findings of modern investigation, it is probable that this carefully planned and painstaking little volume which halts, as most religious readers to-day are halting, between the two opinions of a God within and a God apart from the world, is the most satisfactory presentation of this important and appealing feature of the spiritual life that they can find.

"Religion in Literature and Religion in Life." By Stopford A. Brooke, M. A., LL. D. Thomas Y. Crowell & Co. New York. 1901. 12mo., gilt top, cloth, pp. 60, black letter. $0.60.

For suggestion and inspiration, for real substance even, these two lectures are worth whole shelves of the common run of books on religion, literature, theology, political economy and life. Nowhere does the ordinary orthodox type of religion show so narrow, sterile and inefficient as against the background of such a large, serene, sane and holy spirit as these pages embody. There is no one who would not be immensely the gainer by the possession and frequent perusal of this booklet, but a new era would dawn in the religious world were every young preacher to procure a copy and *commit it to memory verbatim,* saturating his soul with its sentiment and his mind with its vision.

"The Age of Faith." By Amory H. Bradford, D. D. Boston and New York. Houghton, Miflin & Co. 1900. 8vo., cloth, pp. 306. $1.50.

This is a system of theology. None the less a system because written in the easy, flowing style of which its author is master, instead of the hard, articulated form with which we have become so painfully familiar. This relief in method is accompanied by equal relief in spirit. There is here a complete shifting of the presumptions. In the former, all men were assumed to be damned until proved otherwise. In this, all men are assumed capable, at least, of salvation.

Dr. Bradford is peculiarly felicitous in his title. Despite the misgivings of those who look only upon the surface, and fear that religion is failing because ecclesiasticism is becoming discredited, the present *is* an age of faith. Just because it has faith in God, it can afford to relinquish its clutch upon formulæ and ritual. Just because it has faith in man, it can afford to turn to him away from creed and observance. It is not, therefore, the fact, nor the evidence, that this is an age of faith that occupies the author, but the objects of the age's faith—God and the Divine Fatherhood, man and human brotherhood, with the re-drawing of the great circle of belief in reference to these two newly related foci.

"The Contest for Liberty of Conscience in England." By Wallace St. John, Ph. D. Divinity Studies. Number One. Chicago. The University of Chicago Press. 1900. 8vo., pp. 153, paper.

There is eminent fitness in setting at the head of what we hope will be a long succession of similar studies in the divinity department of the University of Chicago this able monograph on the history of the English struggle for liberty of conscience. In it a piece of work that sadly needed doing is well done and deserves to be brought to the attention and made available to the public through the regular channels of trade.

"A Life in Song." By George Lansing Richmond (second edition). G. W. Putnam's Sons: New York and London. 1901. 12mo., cloth, pp. 333. $1.25.

Those accustomed to the taste of Dr. Raymond's sparkling rhythmic wine are not surprised that a second

* "The American Business Woman." By John Howard Cromwell. G. P. Putnam's Sons. Price $2.

flagon has been ordered of his "Life in Song." This, among the lesser of Dr. Raymond's works, is unsurpassed by any in power of utterance and incisiveness of thought. Here, for instance, are lines which, if printed in letters of gold upon the front of every pulpit and practiced by every man behind one, would transform the face of the theological world:

"Ah, could they all who plead with men for truth,
Meet face to face convictions that are strong,
How strong would grow the pleaders, and how wise!
No longer filled with fear lest prejudice
Should flee the shock of unaccustomed thought,
Would coward-caution hush to voiceless death
The truth that breathes within."—P. 141.

On the same page there is a message also for that belated but still large number:

"Who . . . . . .
Would rather save the pictures of the soul
Sketched on some small cell wall, *than one live soul*
In whose free thinking God depicts himself."

In short, if you are in search of ideas that are unconventional and up-to-date, get "A Life in Song" and read it. At McClurg's.

The handsome cloth bound volume of 80 octavo pages containing the Fifth Biennial Report of the Illinois State Reformatory at Pontiac, Ill., is a significant indication of the extent to which reformation is becoming the key note of penal institutions. The proper and central aim there seems to be regeneration rather than punishment. Printed and bound in the trades schools of the institution, the book itself is an effective witness how thoroughly the old idea is giving place to the new.

"The Circulation of the Nervous System." By Herman Gasser, M. D. The Journal Publishing Co., Platteville, Wis., 1901. 8vo., paper, pp. 156. $1.

A very interesting question is here raised and skillfully argued. Without entering here into the details or merits of the complicated technical argument, we recommend all interested in neurology and its allied subjects not to consider their investigations complete until they have procured and studied this suggestive monograph.

"No 'Beginning'; Or, The Fundamental Fallacy." By William H. Maple. Chicago: W. H. Maple & Co., 1899. 8vo., cloth, pp. 183. 75 cents.

The fundamental fallacy of many who write against current religious beliefs lies in forgetting that though theological thought moves slowly, still, like Brother Jasper's sun, "*it do move.*" That is the chief difficulty with the writer of the above interesting brochure. Although one admiring reader, possibly a trifle enthusiastic, declares "'No Beginning' is the strongest book on earth," it nevertheless has this weakness. Lovers of metaphysical hard nuts might do worse than to invest seventy-five cents in this little volume and see if they can detect the dropped stitches.

"Passengers." By Myles Hemmenway. Boston: Small, Maynard & Co., 1900. 12mo., cloth, pp. 290. $1.25.

Though there are indications that many copies of this book have been sold, it is not a book which we can recommend any one to buy. The writer has devoted uncommon powers to doing that which was not worth the doing when it was done. G. R. P.

It is the people who live in it that furnish a house.—Bishop H. W. Warren.

Who is it that does not step across the threshold of the day with a hope that it may be the entrance on a sweeter, purer, better way of living.—*Anon.*

THE HOME.

Helps to High Living.

SUN.—It needs but little pondering to see that the great poet of the future will not be afraid of science, but will rather seek to plant his feet upon it as upon a rock.

MON.—Little natures love to disparage and take down; they do it in self-defense; but the master gives you all, and more than your due.

TUES.—The test of a wit or of a scholar is one thing; the test of a man, I take it, is quite another.

WED.—Nature does nothing merely for beauty; beauty follows as the inevitable result.

THU.—A workman can never adequately say or do anything greater than he himself is.

FRI.—Nature's arming of one creature against another is often cited as an evidence of her wisdom, but it is rather an evidence of her impartiality.

SAT.—Not more surely is the blood quickened and purified by contact with the unbreathed air than is the spirit of man vitalized and made strong by intercourse with the real things of the earth.

JOHN BURROUGHS.

To-Day.

To-day, while the sun shines,
Work with a will;
To-day all your duties
With patience fulfill.

To-day love the goodness
That's better than gold,
And the truth seek, whose value
Can never be told.

To-day hold the kindness
That thinks evil never;
He who kindly to-day is,
Is kindly forever.

Live to-day, in the beauty
Of earth, sky and sea;
For beauty fails never
To you or to me.

To-day scatter brightness
Wherever you go;
Gladness comes with the giving;
Waves grow as they flow.

To-day is the summit
Of duty and life,
The path of endeavor,
The arena of strife.

To-day is ours only;
Work, work while you may;
There is no to-morrow,
But only to-day.

—*Methodist Recorder.*

The Carreer of an Island.

Islands are formed in several ways, says Dr. Charles C. Abbott in *St. Nicholas*, and if large are generally looked upon as fairly permanent features of the earth's surface; but occasionally they disappear, and we are surprised at the history their destruction reveals. One such island upon which I played when a boy, had no appearance of being otherwise than a part of the mainland around which the water had worked its way; but the truth was revealed when the soil was removed and the core of the island proved to be a stranded tree. It was clear that a very long time ago some great freshet had uprooted and carried downstream a large tree, and that it had lodged at some shallow spot. No sooner was it an obstruction to the free flowing of the water than it began catching drifting material, and this securely lodged was an additional check to the progress of anything floating. Such a barrier soon begins to collect sand about it, and the growth of an island is then begun. In the sand lodge seeds of water plants, and these rank growths, if submerged species, check the current and cause floating particles to sink; and later, taller plants, like wild rice, spatter-dock, and arrow-head take root and flourish. Thus, by various modes, the soil is accumulated, or,

as I said, the island grows. Then the seed of some tree lodges, and a maple, a willow, or a water-birch takes root. Dry land is made at last; grass starts, and the birds frequent the spot. It may be the work of a few years or many, or of centuries, but this is the history of some of the islands in our rivers and creeks. Perhaps we never think of this when walking about, and that is where we make a grave mistake. No matter what the character of the locality, it is always well to look up its geological history, that we can the better understand its present condition. The island of which I have told gave no clue as to why it was an island and not a bit of the surrounding meadow; but this is not reason for wondering why it was here at all. Nowhere is the world just as it has always been.

That my play-day island, now no more, was very old, as we count years, was shown by the fact that close to the level of the water were found flint arrowheads and pieces of Indian pottery. Here was a pretty chapter of the island's history. When but a sandbar, bare perhaps at low tide only, Indians came here, perhaps to fish, or to lie in wait for passing waterfowl; but here they came, and what they left behind them clearly proves that the old tree was the foundation of the new land long before the white man came to this country.

Whenever there is a little brook, the story of the making and unmaking of islands is told. On a small scale, everywhere, the great works of creation are being repeated. It is never necessary to travel to the ends of the earth to learn about a great many interesting things that are going on out of doors. The familiar incidents about our door-steps are never to be despised. A cat in the grass can tell as much as a tiger in the jungle.—*Exchange.*

A Newsboy's Gratitude.

A writer in the New York Recorder tells the story of a newsboy who, months after he had eaten a Christmas supper, insisted on paying the kind journalist who provided it. On Christmas night an old-time newspaper writer stepped into a cheap restaurant in Park Row for a cup of hot coffee. As he took his seat at one of the small tables a ragged little boy planted himself on the stool opposite. There was a wolfish glare in the boy's eyes as he fumbled a nickel and said: "A plate of beans."

I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter, I told him to bring a plate of corned beef, some bread and butter and a bowl of coffee for the boy. The little fellow stared for a moment and then began his meal. In a few minutes the beef, beans, bread and coffee had disappeared, yet the boy's appetite was not satisfied.

"What kind of pie do you like?" I asked.

"Most any kind; they's all good," replied the boy.

"Bring him some mince and pumpkin pie," said I to the waiter.

The boy gazed at the two pieces of pie in wonderment and then looked up shyly and pushed his nickel toward me.

"What's that for?" I asked.

"To pay for the spread. It's all I've got."

Taking a quarter from my pocket, I laid it on the boy's coin and pushed them across the table.

"Is them for me," said the boy, with his mouth full of pie. "Am I to have all that?"

"Yes, this is Christmas night, you know."

"Yes, I remember, but I had no money for my lodging, so I didn't get any dinner down at the Newsboy's Lodging house. Thank you, mister; you is good ter me."

Months passed. One day a boy stopped me near Brooklyn Bridge. "Say, mister," said he, "I owe you a quarter. Here it is."

Recognizing my Christmas guest, I gently refused the money, telling him that he had better keep it.

"No, you take it," he persisted. "That supper and the quarter you gave me brought me luck and I have not been so hungry since. You was so good that night, and I want you to take the quarter now so that you can give some other newsboy a Christmas supper." I took the coin, and many a poor newsboy has had a good dinner with it since.—*Exchange.*

Lost on the Prairie.

Some years since a party of surveyors had just finished their day's work in the northwestern part of Illinois, when a violent snow storm came on. They started for their camp.

The wind was blowing very hard, and the snow drifting so as to nearly blind them. When they thought they had nearly reached their camp, they all at once came upon tracks in the snow. These they looked at with care, and found, to their dismay, that they were their own tracks.

It was now plain that they were lost on the great prairie, and that if they had to pass the night there in the cold and snow, the chance was that not one of them would be alive in the morning. While they were all shivering with fear and cold, the chief surveyor caught sight of one of their horses, a gray pony known as "Old Jack," and said: "If any one can show us our way to camp in this blinding snow, Old Jack can do it. I will take off his bridle and let him loose, and we will follow him. I think he will show us the way to our camp."

The horse, as soon as he found himself free, threw his head in the air, as if proud of the trust. Then he snuffed the breeze and gave a loud snort, which seemed to say: "Come on, boys. Follow me; I'll lead you out of this scrape."

He then turned in a new direction and walked off, and the men followed him. They had not gone more than a mile when they saw the cheerful blaze of their camp-fires. They all gave a loud hurrah at the sight.

They felt grateful to God for their safety, and threw their arms around Old Jack's neck to thank him for what he had done. I know this is a true story, for my father was the chief of the party on the occasion.—*Our Dumb Animals.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Poem of Spring.

All the poets seek to sing
Rich expressions of the spring;
Finest verses have been spun
That like brooks in summer run;
Finest words have sparkled bright,
Like the waves in morning light.
Truly, splendid things have grown,
Yet the spell not fully shown;
All their efforts are in vain—
Missing music of the rain,
Lacking fragrance of the flowers,
Needing sunshine of the hours,
Wanting wondrous length of time,
Telling all the golden rhyme.

Nature in her own sweet voice
Speaks her poetry broad and choice,
Calling us her verse to hear
In the waking of the year.
She in book of our own land
Teaches us to understand,
So that man and child may be
One with her in sympathy,
Showing in fond things of earth
What it is to gain new birth;
She in splendor of the sky
Brings God's beauty to the eye,
Then the birds her chorus sing,
Making poem of the Spring!

WILLIAM BRUNTON.

Foreign Notes.

CANADA.—*Le Protestant* is authority for the statement that the Russian colonists known as Doukhobortsi are not as contented in Canada as was expected. They were well received there and at first seemed quite pleased. The government gave them land and they were otherwise aided in meeting the difficulties incident to establishing a new home. They were steady and laborious and for a time all seemed promising. By degrees, however, difficulties arose owing to conflict between the laws of the land and the peculiar views of the new settlers. They prefer collective to individual ownership of property; the legislation on marriage and divorce, that as to the social state and the declarations it requires, is, they say, contrary to their principles and they refuse to submit to it. In short the very broad and liberal legislation of Canada seems to them an insupportable tyranny and they are already dreaming of a new exodus. The natural question is have they the necessary means to carry it out, and where could they go where they could live more as they please?

AFRICA.—Certain foreign missionaries in Zambeze are said to be somewhat disturbed over a movement among some of their converts to organize a national church which they call the Ethiopian Church. It is a question whether these natives have some vague knowledge of King Menelik and the Christianity professed by the subjects of this king of the kings who consider themselves Ethiopian? However that may be, the king of the Barotsi encourages them, has given them land and supplied them with funds, undoubtedly because he hopes to find them more amenable to his wishes than the missionaries are or ought to be. As it is not at a distance in regions yet pagan that these native evangelists are working, but on the very ground occupied by the missionaries, there seems to be in the movement a distinct element of opposition to the European missions. What its ultimate development will be, time alone can determine.—*Le Protestant.*

GERMANY.—Mixed marriages are very frequent in Germany. In the grand duchy of Baden it is said that a little more than one-fourth of all the marriages are mixed and that they generally turn to the advantage of Protestantism. Father Krose, a Jesuit, says that Catholicism has lost in this way, in recent times, 100,000 children. This statement is certainly vague and may be exaggerated, but the main fact seems incontestable.—*Ibid.*

BELGIUM.—The Belgian parliament has a curious question to settle. It concerns a certain professor in the royal university at Ghent. This professor was until recently a Father Renard, a Jesuit. Today, however, he is plain Mr. Renard, having cast aside his robe and taken to himself a wife in England. The question now is, can he retain his professorship? This the chambers must decide.—*Ibid.*

RUSSIA.—The students of the University of Kieff are said to have petitioned the Russian synod to excommunicate them *en masse* as it has excommunicated Tolstoy, declaring that they are in full and absolute sympathy with all his ideas and hence deserve the same punishment.—*Ibid.*

SWITZERLAND.—The canton of Ticino is wholly Catholic, but it was not always so. Time was when Protestantism had a foothold there. It was rooted out by persecution; heretics were banished and 1,555 inhabitants of Locarno found themselves obliged to emigrate. Today Protestantism is reappearing in that region. Bellinzona, the capital of the canton, has a Protestant pastor in permanent residence, and a new church has recently been opened at Locarno, where there is a colony of Swiss German Protestants. This new house of worship is a tasteful structure with a seating capacity of 250. It cost $8,000, of which $3,000 is still unpaid. The building fund has been raised by contributions from the Protestants of Locarno and other parts of Switzerland; particularly from Zurich, where there are a number of descendants of those early Protestants of Ticino who were banished for religion's sake. The dedication services, held on the 10th of March, were conducted by Pastor Hoch, of Belinzona, assisted by two ministers from Geneva and two from Zurich. Hereafter services will be held at Locarno twice a month in German and from time to time in French or Italian also.—*Ibid.*

ITALY.—The principle underlying the old saying about "birds of a feather" seems no less true in the realm of ideas than of matter. How often we find that our attention once drawn, even casually to a given topic, additional information immediately comes our way with no effort on our part to seek it. It is but a few days since the following amusing little paragraph caught my eye in the columns of *Le Protestant*:

The little town of Acerenza has for its patron saint Cassius, a saint not found in the calendar, it is true, but none the less venerated in Acerenza on that account. Not only was he venerated, but the little town claimed to have an authentic bust of him, which for nine centuries had looked down benignantly from the top of its cathedral. Recently it was thought necessary to remove the weather-stains from this historic bust, and that operation brought to light an inscription revealing its identity. Alas, it was no saint, but only that emperor who, born Christian, reverted to paganism, Julian the Apostate! This discovery resulted in an emigration. The bust, fallen from the rank of an object of veneration to the more humble one of a mere work of art, was transferred from the cathedral to the museum, where it may perchance find admirers but no more worshipers. Sic transit gloria mundi!

Today I glance over the *Record-Herald* and lo! the comedy has become tragedy, for this same little village of Acerenza has been visited by a terrible landslide, some 10,000 tons of earth and rock suddenly falling upon it sweeping away a considerable part of the village and burying an uncertain number of the population in the ruins. So this little mountain village, whose only claim to notoriety seems to be that it was sung by Horace, flashes a moment on our attention only to disappear again and be forgotten in the pressure of nearer interests. One can imagine, however, that in that mountain region some devout and simple souls may see a connection of cause and effect between the two incidents here chronicled.

M. E. H.

Summer Vacations.

Spend yours this summer in California. There is no telling when the trip can again be made so cheaply.

July 6th to 13th inclusive, round trip tickets will be sold to San Francisco via the Southern Pacific Company's routes at rates less than the regular one-way fare, and will be good for the return until August 31.

These tickets cover first-class passage and will allow holder to stop over at various points of interest en route either going or returning, or both, and can be purchased for passage going via any of the Southern Pacific Company's three routes—Sunset, Ogden or Shasta—returning the same or either of the others.

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TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week*. Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week*. Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week*. Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week*. Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons*. Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays*. Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

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THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES. — Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

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AN ILLUSTRATED BOOK, which will be of much interest to all who are expecting to take advantage of the low rates to California this summer at the time of the Epworth League Convention, to be held in San Francisco in July, has just been issued by the CHICAGO & NORTH-WESTERN R'Y. Much valuable information is given relating to the state, variable routes, etc. The rate via this line will be only $50.00 for the round trip from Chicago, with corresponding rates from other points. Copy of this book may be had free upon application to W. B. KNISKERN, 22 Fifth Ave., Chicago, Ill.

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